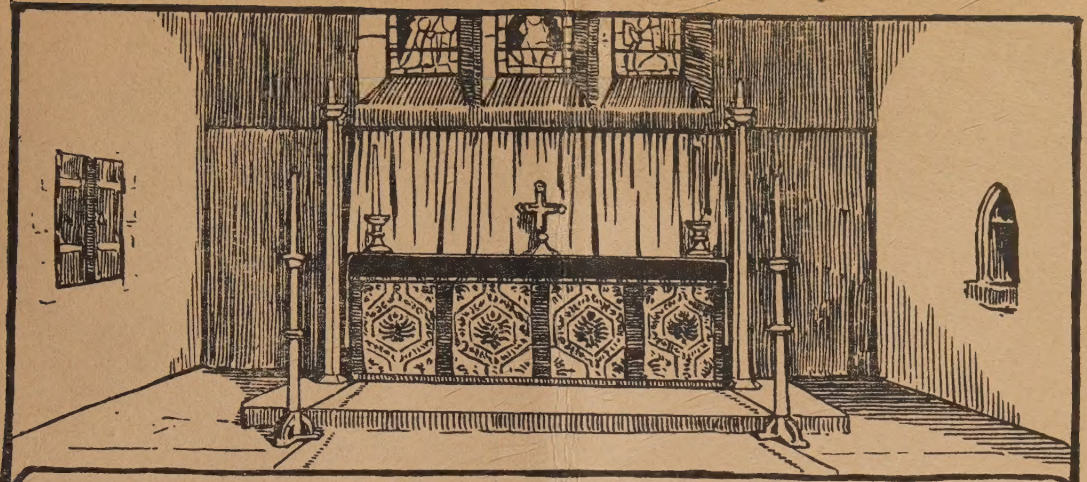

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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PRICE FOURPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To uphold and appreciate the English use, both in rite and ceremonial.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings, which includes the subscription to the "English Catholic" (1/6).

THE ENGLISH CATHOLIC.

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SPRING, 1940. **Vol. 12. No. 41**

EDITORIAL NOTES.

I would like to draw the attention of our readers to an excellent Altar Services book which has just been published. The prospectus is reprinted herewith :—

A new Setting of the Holy Communion for the English Quarto Altar Services 1662 and 1928.

A first requirement in the book used by the Celebrant at the Holy Communion is such clarity of type as to enable him to read easily from print lying at his left while his hands may be occupied in carrying out rubrical directions. In response to various requests, an opportunity has been taken to produce the whole of the 1662 and 1928 rites (the Orders, without Collects, Epistles, and Gospels) in a form calculated to meet the demands of the most exacting priest.

The setting is in a fine size of Bembo type, with initials in Eric Gill's Perpetua ; but rubrics, exhortations, communion sentences, etc., being arranged in double column of a smaller size of type, a minimum of page-turning, combined with great interest in the printed page as a whole, has been secured. Throughout, the page-turning has been arranged with scrupulous care for the Celebrant's practical convenience.

The matter thus printed is bound into the existing "English 4to" altar book (containing Collects, etc., and other material) in substitution for the original setting, or it may be obtained as a separate book ; in either form it may be bound up with the Music of the Preface and Proper Prefaces (1662 and 1928).

Both forms are bound in buckram (red or black) and in a variety of leather bindings.

Here is a genuine essay in liturgical printing which combines complete fitness for purpose with great beauty of form, available equally to those who use the newer rite, in part or whole, and those who do not.

Prices :—" The Altar Services Complete, 1662 and 1928 ", Outside measurements : closed, 11 x $8\frac{1}{4}$ x $1\frac{3}{4}$ inches ; open, 11 x $16\frac{1}{2}$ inches, in folded sheets, for binding, 55s., buckram boards 60s., ditto, bound with the Music of the Proper Prefaces (with gilt top) 65s., Persian Morocco, bevelled boards, gilt edges, 90s., Ditto, bound with the Music of the Proper Prefaces (Scarlet, Blue or Black) 95s., Morocco, bevelled boards, red under gilt edges (Scarlet, Black or Blue), hand-sewn 120s., Ditto, bound with the Music of the Proper Prefaces 125s. *Two strong ribbon markers are included in every book.*

The Holy Communion 1662 and 1928, The Office only, in folded sheets, for binding 26s. 6d., buckram boards 30s., ditto, with the Music of the Proper Prefaces (with gilt top) 35s., Persian Morocco, bevelled boards, gilt edges (Scarlet, Blue or Black) 60s., Ditto, with the Music of the Proper Prefaces 65s. *With strong ribbon marker in every book.*

The Music of the Preface and Proper Prefaces (1662 and 1928) may be had separately, price 4s. 6d. net.

These Services are copies of the Service in the Deposited Book referred to in the Prayer Book Measure of 1927, as amended in accordance with the provisions of the Prayer Book Measure 1928. Publication of these Services does not directly or indirectly imply that they can be regarded as authorised for use in Churches. [Oxford University Press, Amen House, E.C.4, Eyre and Spottiswoode (Publishers) Ltd., Great New Street, E.C.4, Cambridge University Press, Bentley House, Euston Road, N.W.1.

PRESIDENT'S NOTES.

The recent sessions of Convocation have resulted in little more than a desultory discussion upon familiar topics.

Everyone will appreciate the difficulty experienced by the Bishop of Chichester in confining permitted deviations from the 1662 Prayer Book within the limits of the 1928 revision.

Yet, at the moment at least, where else can the limit be set ? And what serious justification can be found for a refusal to accept the policy agreed upon by the Bishops

in this matter? To extend the permission to cover all that everyone desires, or even to cover much, is a counsel of despair. If the wishes of all parties are to be met in full, there will be an end of any uniformity whatsoever, and the common worship of the Church will degenerate into the most complete congregationalism. The fact is that no true liturgical unity can be reached without sacrifice all round. The pity of it is that the making of this sacrifice should appear to have to wait upon the issue of regulations.

The debate on War was a pitiable affair. If the matter had to be brought up at all, it ought to have been dealt with in a more convincing fashion. As it is, the impression given was that of running away from a knotty problem. Such an impression, whether fair or unfair, can hardly fail to do harm.

As to the proposal to institute a feast of "Christ the King," most of us will agree with the Dean of Chichester that such a feast already exists in that of the Ascension. In any case, the keeping of feasts is a practice which still requires a great deal of attention in most parishes, and we shall do well to concentrate upon the better observance of those we already possess.

H. Adeane Byard.

REUNION NOTES.

The "Octave of Prayer for Christian Unity," which until this year has been organized by the Confraternity of Unity in connexion with a group of French priests belonging to the Diocese of Lyons, has this year been placed on a wider basis. The original octave, organized with the object of praying that all Christians may submit to the see of Rome, still remains. But at the suggestion of the heads of six Anglican men's communities, the Church Union and the Anglican and Eastern Churches Association have given up their novena of prayer from Ascension Day to Whitsun Day, and adopted instead the Confraternity of Unity's date, Jan. 18—25, without however committing themselves to the Confraternity of Unity's dogmatic basis.

I cannot but regard this event as a deplorable case of the tail wagging the dog. Prayer for Unity is always good; but the Octave of the Confraternity of Unity is based on Jan. 18, the Feast of St. Peter's Chair at Rome; a date which has no meaning for those who reject the Confraternity's thesis that the Pope is the successor of St. Peter, and that submission to Rome is desirable. Moreover, the observance of two octaves with contrary objects on the same date will certainly confuse the public mind, and lead many to imagine that the whole reunion movement is aiming at submission to Rome.

It cannot be too often or too clearly said, that reunion with the Orthodox and other churches is incompatible with submission to Rome. They are contrary ideals between which no compromise is possible. To pray for both together is either sentimentality or hypocrisy. It is true that Christendom cannot be completely united without the Latin churches, which include half the Christian world: just as we cannot have a peaceful Europe without Germany. But it is impossible for Europe to be secure and peaceful while the Nazi government and Nazi ideals dominate Germany, and it is equally impossible for Christendom to be united until the papal claim to universal supremacy is given up, and Ultramontanism is abolished. The government of the whole world by a single dictator is intolerable, either in religion or in politics; with such an ideal, especially when the claim of Divine right is made for it, there can be no compromise. It cannot be doubted that the Papacy, if it had the power, would treat every other communion as the Nazi government has treated the Polish, Czech and Jewish nations; not with the same brutality, perhaps, but with precisely the same object, eventual extermination.

The ideal of the Confraternity of Unity is, of course, most unlikely to be realized. The danger is that if people are encouraged to think it desirable, the cause of real reunion, and of orthodox faith against Roman error, may be seriously weakened,

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Bishop Henson's book on the Church of England is a very striking work, written in the beautiful style for which its author is famous. That a man of his ability and his experience should have written such a book is a startling phenomenon which has not received the attention it deserves. For he asserts quite definitely (p. 80) that the evidence for the Virgin Birth and the

Resurrection of our Lord is not adequate; thereby showing that the widespread protest against his consecration, led by Bishop Gore, was entirely justified. He was consecrated by Archbishop Davidson on the understanding that he accepted all the articles of the Creed; and as long as he was in charge of a diocese he showed no sign of his former unorthodoxy; but this book shows that it was still latent in his mind. His discussion of the Virgin Birth is a bad case of special pleading (by no means the only one in the book), for he entirely ignores the fact that there is not one word of evidence in the New Testament that our Lord had an earthly father, and also the important negative argument that the rise of such a story in strict Jewish circles, where virginity was regarded not as an honour but as a calamity, cannot be accounted for if the story was not true.

The bearing of this question upon reunion is very important. For it is certain that the Orthodox and Lutheran communions, the only large ones with which any progress towards reunion has been made, lay the greatest emphasis on right faith, and would certainly refuse to enter into closer relations with a church which was uncertain about the Virgin Birth and the Resurrection of our Lord. This point, however, is not very important in the eyes of Bishop Henson; for he thinks that the reunion of English-speaking Christianity is "far more urgent" than reunion with foreign churches. This is the view taken by the more reactionary Evangelicals, but that Bishop Henson should take it is surprising. He admits that Christianity is an universal religion; if so, the most lamentable kind of schism is that which obscures its universal character. That the Church should be surrounded by sects is only to be expected; that the Church herself should be divided by schism, so that her members in England, France, Sweden, Russia, etc., should be separated from each other, is the real scandal. As Lord Hugh Cecil has shown, the union of English-speaking Christendom by itself would probably do more harm than good, because the peculiar weaknesses and defects of English-speaking peoples would be emphasized and wider reunion will be retarded. The Christian religion is nothing if it is not supra-national, Bishop Henson, however, ignores this; and even assumes that the spiritual bonds between English Churchmen and Nonconformists must be closer than those between the Anglican and Orthodox Communions; an assumption which is fantastic to those who have been connected with the Anglican-Orthodox entente, as Bishop Henson has not.

The truth is, that the real gulf in the English Church lies between those who regard the Church primarily as a national institution (Bishop Henson's book is one of a series on national institutions) and those who regard her primarily as the orthodox and catholic Church, teaching the true faith, as opposed to the defective forms of Christianity taught by Rome and Geneva. The contrast can be seen most clearly by reading Dr. Prestige's life of Bishop Gore and the Bishop of Chichester's Life of Archbishop Davidson. The Lambeth Conference of 1930 clearly proclaimed the true Anglican doctrine of the Church. But unhappily a large part of our influential laity, and many of our bishops, still think of the Church primarily as a national institution. It is the reaction against this that is perhaps the chief cause of the Romanizing tendencies now so deplorably common.

The cause of the Assyrian Church, which is in danger of being forgotten among greater catastrophes, has lately received gratifying prominence in the *Church Times*. The Assyrian Patriarch, who was on his way to America to visit his people there when the war broke out, is still in England; he hopes to go to America as soon as possible, for his arrival is eagerly expected by his people. In the meantime he has founded a small society, the Friends of the Assyrian Church, to promote his interests in England. Money is urgently needed for schools, books, and other purposes; what is important above everything is that the plight of the Assyrians, for which England is responsible, should not be forgotten. Further information will gladly be given to anyone who will write to the Hon. Sec., Friends of the Assyrian Church, Appleton Manor, Abingdon, Berks.

C. B. Moss.

NOTES ON THE CHURCHES IN EAST ANGLIA.

VI. Heigham St. Barnabas, Norwich.

The visitor to Norwich, in the days before the Industrial Revolution, could pass through the City wall by St. Benedict's Gate; and then stroll about a mile across the water-meadows to the village of Heigham with its flint church standing close by the River Wensum.

The nineteenth century saw a vast change in the parish of Heigham, and the fields were gradually enfulged by row upon row of houses. In fact, the whole area became a sort of vast dormitory for the people of Norwich. So dense did the population of this quondam rural parish become, that it was ultimately divided into five parishes.

The last division to be made was in 1906, when the new parish of St. Barnabas, Heigham, was constituted. The new church was built of flint, thus following traditional East Anglian precedent. But the architecture was the "Free" Gothic then in vogue.

Like many of its contemporaries, the building suffers, in some respects, from the limitations of that period. The multiplication of steps and levels in the chancel and sanctuary is an obvious instance.

But whatever the limitations of the architecture may be, in other respects the church has been fortunate indeed. Since its inception the parish has only known one incumbent, who has done faithful service as priest and pastor.

From the outset the services have been of a sturdy "English" nature, in fact the church has, in this respect, become the exemplar of the diocese.

In recent years some splendid embellishments have been made to the interior. Perhaps, "embellishment" is scarcely a fitting term to use in connection with the stately new High altar, which is certainly one of the longest in this part of England.

Opinion is divided as to whether this altar looks best at festivals, with its rich frontal and four riddel lights; or whether the striking Lenten Array designed by the Warham Guild is not even more noble. This example of Lenten Array succeeds by its simplicity. Some examples of this increasingly popular feature are too elaborate and defeat their whole purpose. The Warham Guild leaflet No. 31 has some interesting remarks a propos the subject of simplicity in the stencilled symbols on Lent hangings. Incidentally, the St. Barnabas altar is illustrated in this leaflet.

Last year an interesting addition was made at St. Barnabas, in the form of a parclose screen, to divide the easternmost bay of the nave from the north aisle. At the same time the Lady altar, which is situated in the north aisle, was lengthened and refurnished.

The new furnishings and additions have been further enhanced by the recent whitening of the interior walls. If one may be permitted to refer again to the Lenten Array in this connection; this does not always succeed because it is only partial or piecemeal.

It is only complete when both walls and hangings are white, and thus one really catches the meaning of "clean" Lent.

C. E. Pocknee.

Lady Altar (with Lent Array) seen through new Parclose.

SOME PRINCIPLES OF THE ENGLISH USE.

There is a widespread delusion that the English Use is only a matter of taste, not of principle ; and it is most important to keep on saying as loudly as possible that it is a matter of principle, and not of taste, and to distinguish clearly the moral issue from the aesthetic one. Most of us, for instance, like the " gothic " chasuble and dislike the square chasuble, and still more the " fiddle-back " ; but the shape of the chasuble is not a matter of principle. I am not prepared to interpret the Ornaments Rubric so strictly, as to insist that nothing must ever be used which was not used in the second year of Edward VI : that would be to thwart the development of the living Church. But we must demand that future development must be in accordance with certain principles, and that what is not in accordance with certain principles, and that what is not in accordance with those principles, which are the principles of the Church and of the Prayer Book, should promptly be made to cease.

The first principle is, that the only book allowed on the altar should be the official text of the Liturgy. This is a Catholic principle, observed by every church in Christendom. No Latin priest dares have on the altar anything but the Roman Missal. He may not farce it with bits of the Ambrosian Rite at his discretion ! No Orthodox priest may use any book but the official liturgy. The same is true of the Separated Eastern Churches, of the Old Catholics, and even of the Lutheran Churches. It is also true of some Anglican Churches. No English priest, therefore, has the right to use at the altar any interpolated missal. Even so loyal and so admirable a book as " The Priest to the Altar " is not really permissible. If the priest wishes to use private devotions (and every priest will use some), he must learn them by heart : he is not bound always to use the same ones, and whatever devotions he uses should not be so long as to lengthen the service seriously, nor should they be regarded as in any way liturgical.

The second principle, which is also Catholic, not merely Anglican, is that the offering of the Eucharist belongs to the whole congregation, not to the priest alone. It is to emphasize this that we have the liturgy in the tongue of the people. Therefore the people should be able to hear, and to join in, whatever the priest says ; and all practices inconsistent with this principle should be avoided. Everything possible should be done to give others beside the priest their part to play. If other clerics are available to read the Epistle and the Gospel, they should be used ; it is unseemly that a priest should be attended at the altar by one or two lay servers, when there are two priests in the choir doing nothing. When the Gospel is read or sung by a deacon, or priest taking the deacon's part, why should the priest read the Gospel separately to himself ? His place is to listen to the reading of the Gospel ; for the Mass is not his alone, but belongs to the whole body of the faithful, each of whom has his part to play. The Creed and Gloria should be said or sung by priest and people together, all standing ; nothing is more unseemly than for the priest to go and sit down during these acts of worship ; the music should always be such as the people can join in, otherwise they are deprived of their rights. The Creed and Gloria are not anthems, which have their place elsewhere. I was once greatly impressed by the contrast between a High Mass at Venice, in which the priests sat down for the Creed, put on their hats, and looked round as if it had nothing to do with them, and the Patriarch's Liturgy at Belgrade, in which, while the Creed was sung, the old Patriarch bowed over the Holy Table (as the Orthodox call it) while two deacons waved a veil over his neck, as a sign that he was ready to be beheaded for the Faith.

The third principle, which arises out of the second, but which is purely Anglican, is that the priest does not say or do anything in which the people have no share. He must not be saying one thing at the altar while the choir and people are singing something else. In the Liturgy of St. Chrysostom, the priest has his own part inside the iconostasis, while the deacon is singing his outside. But we have nothing like this in our liturgy. Even the practice of singing a hymn during the priest's preparation is to be deprecated ; personally I find it very distracting. While the choir is singing the Creed, Sanctus, and Gloria, the priest should sing them too, or at least join in them ; that is not the time for his private prayers. If the confession is led by the deacon, the priest also must kneel ; the rubric directs

that all shall kneel, and that the priest is to stand up for the Absolution. The notion that the priest must never kneel down while saying Mass, like the similar notion that he must never face the people, has no place in our rite and is contrary to our rubrics. When the priest is addressing the people, he must face the people ; no one would preach facing the back of the pulpit ! This applies to the Commandments if used, the Epistle and Gospel, the offertory sentence (which in our rite is an exhortation, not, as in the Roman rite, an anthem), the Exhortation, Absolution, and Comfortable Words, the " Lift up your hearts," etc., and the whole of the Blessing. Why should this first half of the Blessing be so often given facing the altar ? It is a typical piece of irrational imitation, a " dark and dumb ceremony."

The fourth principle is, that where there is no explicit direction, nothing should be done for which there is not a reason in the English rite. We must be careful how we use the word " Sarum." There is still a widespread delusion, carefully fostered, I fear, by persons who ought to know better, that the English Use is the restoration of all the ceremonies of the medieval Sarum Use. On the contrary, the English Use is obedience to the rules of the modern English Church. Anyone who will look at the Preface " Of Ceremonies " in the Prayer Book (which comes from the much-praised 1549 book) will see how far the English Church is from ordering the continuance of all the medieval ceremonies. And if many of the medieval English ceremonies have been abolished, as unsuitable to our present rite, still less is there any excuse for bringing in from foreign sources new ceremonies which never were practised in England at all. I need not give many examples of such ceremonies, which are far too common, even in quite " moderate " churches ; one very widespread one is the practice of kneeling at the Epistle, reasonable when the Epistle is inaudible and in a dead language, but meaningless when it is read aloud in English. The congregation should of course sit, as for any lesson other than the Gospel. A worse example is the extraordinary practice of making the subdeacon stand holding the paten wrapped in a humeral veil, and put it on the altar after the consecration, which, besides being quite meaningless and very uncomfortable for the subdeacon (I speak from experience), is contrary to our rubric, which directs the priest to consecrate on the paten. Such practices as giving or receiving the Host in the mouth, rather than the hands, which are directly prohibited by the rubric, are of course quite indefensible. All wearing of hats by the clergy in church (except the bishop's mitre), all kissing as a ceremony (not as an act of private devotion), is contrary to English tradition and to modern English habits.

Behind all these irregular practices there lies, of course, one fundamental prejudice ; the notion that the Anglican Communion is at best only half Catholic, and that Roman rites, ceremonies, ornaments, and customs are normal Catholic practice. This prejudice is difficult to fight, because it is so widely taken for granted. It can only be said here, that the condition in which every Anglican priest must work is that Anglican churches are wholly self-governing in liturgical matters. A particular custom or ceremony is not right because it is Roman, or wrong because it is Roman (though if it is post-Tridentine there is at least a probability that it is tinged with the errors of the Counter-Reformation), but it has nothing whatever to do with us, unless it has the authority of the English Church (or whatever Anglican church we belong to) behind it.

Finally, the fact that our liturgy is largely derived from the Roman (the Sarum liturgy being Roman, though not all the Sarum ceremonies) does not permit us to assume that every part of it is analogous to some part of the Roman Mass. To do so is quite unhistorical. For instance, the prayers after the communion of the people are not a " post-communion." The Prayer of Oblation, if used, is part of the Canon ; it is misplaced, but nothing is gained by ignoring that unhappy displacement (which can be avoided by the use of the 1928 rite). The Prayer of Thanksgiving is part of Henry VIII's Order of Communion, and corresponds to nothing in the Roman rite. It is mere ignorance to assume that the Roman Mass is the only, or even the normal, Catholic rite ; on the contrary it is in some respects very peculiar indeed. Our liturgy is even more peculiar ; but as long as we have to use it, with all its defects, let us remember that it is as much a Catholic liturgy as the Roman, and that we are bound to interpret it in the light of its own history, and not in terms of the Roman or any other liturgy.

SANCTUS AND BENEDICTUS.

A QUESTION OF PRACTICE.

As a sort of appendix to the Alternative Order for Holy Communion in the Revised Prayer Book of 1928, there occurs a paragraph thus :—

AN ANTHEM

Which may be said or sung immediately after the words " Glory be to thee, O Lord most high. Amen."

BLESSED is he that cometh in the name of the Lord : Hosanna in the highest.

This anthem, which therefore *may* be sung immediately after the Sanctus, is generally spoken of as the " Benedictus," and I suppose there are few churches in this country where, when the Eucharist is sung, the Sanctus is not immediately followed by the Benedictus. Indeed, in all the musical settings we buy from the Church music publishers, does not Benedictus follow as a matter of course, as a piece of the same composition, and generally with scant attention to the rubrical necessity for Amen ? Of course the composer rarely concerns himself, alas, with the liturgical bearings, but I venture to suggest that we are in danger of being handcuffed by mere convention in this matter. Why do we sing Benedictus exactly at that point, as a sort of inevitable corollary to Sanctus ?

I have been comparing the current Eucharistic rites of the Anglican Communion as gathered in *Anglican Liturgies*, and of all nine rites there set out, I find that none require Benedictus at that point, two *allow* it (of which one is the English 1928, and that in an appendix). On the other hand, two (the Indian and the Ceylon) *require* it, but in a different position—immediately before the Communion. This, I think, puts one " on enquiry."

I am told by my liturgical friends that in origin, so far as the Eucharist is concerned, the Benedictus was a greeting to the celebrating bishop, or even the Emperor, but already in the fourth century, in some parts, it was sung when the celebrant emerged from behind the enshrining curtains round the altar, bringing the Holy Sacrament to give Communion. But it was to the celebrant that these words were addressed rather than to the Divine Presence in the Sacrament. However, to transfer the address to the Holy Gifts at such a moment would be a natural development, and such a transfer would doubtless account for the place at which the Benedictus now comes in the Roman Service, i.e., after the Elevation of the Host in the Great Eucharistic Prayer or Canon. In fact, in the Roman Gradual the direction to the singers is that they shall not begin the Benedictus until after the Elevation.

Of course, in the days of the long elaborate musical settings of the Sanctus, it is easy to see how, the priest meanwhile hurrying on with the Canon, the Sanctus might easily be ending only by the time of the Consecration, and therefore could easily link up with the Benedictus after the Elevation. But it is interesting to note that, although the older plainsong melodies of Sanctus and Benedictus nearly always show a continuity of character, the two sections used to be separated by a double bar which now, curiously, has disappeared, so that the modern Latin texts give the impression of a continuous unit.

According to our own rubric, we have permission to sing Benedictus immediately after Sanctus ; on the other hand, we need not, any more than we *need* sing " O Lamb of God . . ." Nevertheless, in the light of any careful study of the structure of the Eucharistic Prayer (which it must always be remembered begins essentially at " Lift up your hearts "), to set Benedictus immediately after Sanctus involves a real interruption of thought. It must be kept in mind that the Eucharistic prayer is offered *to* the Father, *through* the Son, *by* the Holy Ghost ; and Benedictus intruded into the solemn address to the Father has all the appearance of suddenly introducing direct prayer to the Son. In the 1928 service the intrusion is even more marked, for Sanctus ends " Glory be to thee, O Lord most High " and the Prayer immediately takes up the note " All glory be to thee, Almighty God, our heavenly Father . . ." Benedictus here is intolerable .

Since in our own Liturgy we have complete liberty about the use of Benedictus, there is much to be said either for not singing it at all, or for singing it at an early point during the Communion—perhaps as an alternative to " O Lamb of God . . .", or perhaps almost immediately after.

These things need thinking out afresh.

J. H. ARNOLD.

THE STUDY OF CHURCH HISTORY.

" History is an excellent cordial for the drooping courage."

This pronouncement is taken from an essay by Bishop Lightfoot on " The comparative progress of ancient and modern Missions," and is the summing up of an argument to shew that the progress of the present day is at least no slower than that of the past. But the aphorism is sometimes quoted as being of more general application than this. Is it really true in this wider sense? Even from the bishop's more limited application, does it give much encouragement when we realise that after nearly 2,000 years the Christian religion has effectively reached only about one-third of the human race? But in the larger sense, it may be true that there never has been a " golden age " of the Church (except perhaps in the first five chapters of the Acts of the Apostles), but is there any real satisfaction to be got out of that consideration? For my part the study of Church History seems to picture a long series of lost opportunities.

Let me give some instances. The manner and circumstances of the great Councils Ephesus and Chalcedon led to the permanent Nestorian and Monophysite schisms. These together with the later Iconoclastic controversy weakened the resistance which Christendom was able to oppose to the advance of Mohammedanism. The difference of mentality of the Latin and the Greek and Syrian minds grew gradually more and more, and aided by the ambition of the Popes led to the final great schism in the 11th century. The schism was greatly aggravated by the iniquitous fourth " Crusade," which attacked and plundered Constantinople, and overthrowing the Eastern Empire set up a shoddy " Latin " Empire, and Patriarchate in its place. This destroyed the chief bulwark of Europe against the Turks and Islam. The opposition of the Popes to all attempts at reform in the Church for a century and a half was the chief cause of the schisms of the Reformation period.

In England it is fascinating to try to image what wonderful results the Reformation might have achieved if it had been established on the standard of the First Prayer Book. But, alas, the extremists got control, with the inevitable result of the violent reaction in Queen Mary's reign, the effects of which we feel to this day. Much of the promise held out for the future of the Church at the Restoration was missed by the persecution by Parliament of the Nonconformists and Separatists (I do *not* refer to the expulsion of the intruded incumbents). The overthrow of the Stewarts and the introduction of a foreign dynasty led first of all to the expulsion of the Non-jurors, and then to the Whig political domination of the Church, which lasted till well into the nineteenth century, and brought the Church to the brink of ruin. The great Church Revival which has followed has been largely spoilt and hindered by self-will and impatience. And to-day we look around, and see large portions of the earth under the direct rule of Anti-Christ and Satan. But " He that dwelleth on high shall laugh them to scorn : the Lord shall have them in derision."

E. G. P. Wyatt.

THE SO-CALLED ECCENTRICITIES OF THE ENGLISH USE.

Readers of this gazette are perfectly familiar with the remark, That the English Use is insular or eccentric. As this sort of thing usually emanates from advanced Anglo-Catholic circles, we propose to examine the " eccentricities " of the English Use by quoting the remarks of a Roman Liturgist whose name is venerated greatly by supporters of the so-called Western Use in the English Church.

We refer, of course, to Adrian Fortescue whose *Ceremonies and Customs of the Roman Rite*, is a household word amongst " Western " Users. Less familiar to our friends however, is Fortescue's book *The Mass—A study of The Roman Liturgy*. In this book certain things, which are only supposed to exist in the minds of English Users, are discussed. Here are some of them :—

Inaudible Consecration Prayer. " The mediaeval and most commentators on the Mass find a mystic reason for this. It is done, to shield the sacred text from the vulgar, because it is a priestly prayer only. On the other hand, it is not easy to see why a silent prayer should be more reverent than one heard ; the vulgar are already supposed

to be excluded, the faithful who will receive Communion are not surely unworthy to hear the consecration . . . The arcanum hid the mysteries from the uninitiated, but at the Liturgy of the Faithful only the initiated were present. Once more, a man who could receive Communion could hear any prayer."

The Elevation of the Host. "We must distinguish between the idea of an elevation in general and our present elevation immediately after the words of institution. All the Liturgies, from that of the Apostolic Constitutions on have an elevation of the Blessed Sacrament.

Our elevation at the words of institution is quite another matter. It is a late mediaeval ceremony . . . The common opinion is that it began as a protest against Berengar's denial of transubstantiation. Berengar's heresy had very little to do with it. On reflection it will be seen that as far as an elevation may be a protest against a denial of transubstantiation, the old elevation at "per quem haec omnia" was sufficient. Nor is it a declaration of belief in consecrtion by the words of institution, though it seems to commit us to that belief . . . The genuflexion of the celebrant before and after each elevation came later. For a long time he merely bowed . . .

It is true that this mediaeval ceremony of the elevation has tended to become a new centre of gravity for the Mass. A rite unknown till the XIIth century cannot be of first importance in any liturgy. We must teach our people that the essence of the Mass is not the elevation but consecration and communion."

The Words of Institution. "The Celebrant cannot express everything in one instant. It is still righter to conceive the Canon as one prayer. Consecration is the answer to that one prayer. It takes place *no doubt* (not Fortescue's italics) at the words of institution but it is the effect of the whole prayer. There is no sequence of time with God. He changes the bread and wine 'intuiti totius orationes'."

The Epiclesis. "The normal place of the Epiclesis is after the words of institution, at the end of the Anamnesis . . . We remember again that the liturgy, especially the Consecration-prayer is one thing, one united prayer, in answer to which God consecrates.

It is I think certain that the Roman rite too once had an Epiclesis of the Holy Ghost . . . . Nor is there any reason to doubt that it stood in the normal place, at the end of the Anamnesis . . . The Invocation was removed at Rome apparently deliberately, because of the growing Western insistence on the words of institution as the Consecration form."

Communion in one kind. "A Latin Catholic may perhaps regret that our rite no longer keeps the older ceremony. But he must accept the rite as it stands. It is not however forbidden to discuss when the change began and why . . . On the one hand the Church makes no principle of Communion under one kind alone. Millions of Catholic Uniates receive both kinds always. Our practice is not Catholic, but Latin, an incidental development of our rite, kept still, like many other things, from conservative instinct . . . The case is much the same with Latin as our liturgical language. Both had been in possession for many centuries. Either could be changed by lawful authority at any time."

THE ITALIAN CHARACTER OF THE PAPACY.

There is one inconvenient fact which Roman Catholics habitually ignore as far as the outside world is concerned, and it is that the Papacy is in reality a purely Italian institution. There has never been any but an Italian Pope since the death of Hadrian VI in 1523. Down to 1870 the Popes were Italian sovereigns, and therefore Italian politicians as well as bishops. The bulk of the papal officials are Italian, and whenever there is a general council of the Roman Catholic Church it is always swamped by the multitude of the Italian bishops. The mentality of the Papacy is purely Italian, and few members of any other nation have any influence with it, unless, like Manning and his friend Talbot, they are more papal than the Italians themselves.

In spite of the customary boast of having in Latin the possession of a universal ecclesiastical language, the titles of honour and vestures are Italian, e.g., monsignor, mozzettra, zimarra, and the common cotta and berretta.

Is there any reason for supposing that the Italian race has any special fitness for exercising authority in the Church?

E. G. P. Wyatt.

THE ELIZABETHAN SETTLEMENT.

III. The Roman Challenge.

I.

We have seen how the Elizabethan Settlement was initiated: we must now see how it was consolidated. But first let us notice the type of leader which the Church now possessed. The new Archbishop, the successor to Pole and Cranmer, was Matthew Parker, who held the see from 1559 to his death in 1575. He had been Chaplain to Henry VIII and Queen Anne Boleyn, and had been made Dean of Lincoln. This honour he lost at Mary's accession, partly on account of his marriage and partly for his support of Lady Jane Grey, and he lived quietly in the country during those troubled years. He was not in the least heroic or inspiring; he just went on with his studies, and conformed to the prevailing type of religion. He has been called "the ecclesiastical counterpart of Cecil"; but at least he was very loth to assume high office, as we see from the following letter he wrote to the Lord Keeper, Sir Nicholas Bacon:

"Fain would I wear out my life in a private state; but still I would not thanklessly pursue peace and not bestow my very small talent. My voice is decayed; nothing would I be better aided than to a small prebend, without charge or cure, to preach in poor destitute parishes and dispense God's word among simple strayed sheep, rather than in great theatrical audiences."

But he was just the man Elizabeth wanted—apart from his marriage, which she always deprecated in the clergy. He was a scholar: he had edited Walsingham, Matthew Paris, and others of the old chroniclers; he had written the "De Antiquitate Ecclesiae," and subsequently left a fine collection of MSS. to Cambridge. Moreover, he had a reverence for decency and order, and a proper respect for monarchy, and was withal a good disciplinarian and a man of piety and good morals. In short, he was not the man to turn the world upside down, but a very suitable president for the Church just at that time. He was consecrated in Lambeth Palace in December 1559.

The Bishop of London was Grindal. He was definitely a Puritan, and in 1570 was sent up North to become Archbishop of York, a change which his superior Parker "liked well, for he reckoned him not resolute and severe enough for the government of London"; and in his new position he was very happy beating down what he considered "Roman superstitions" which unfortunately included, inter alia, the best rood lofts in the district. He succeeded Parker as Archbishop of Canterbury in 1575, but was suspended two years later for backing up the Puritan "prophesyings" or study circles, which will be discussed in the next lecture. After his death in 1583, yet another type of Churchman was chosen for the Primacy—Whitgift, strongly anti-Puritan, but a Calvinist in his doctrine. Unlike Parker, he was intensely vigorous in upholding the Settlement: in fact, his discipline almost amounted to tyranny and even provoked a protest from Parliament. Nevertheless, he administered affairs with success, and kept the mean between those two extremes of Romanism and Puritanism, to which we must now turn.

II.

From the beginning the Settlement had to face, as we should have expected, a double attack: from Rome and from Geneva, from Catholic and Puritan; and if we take these attacks in turn, for the sake of clarity, we must remember that both went on simultaneously throughout the reign of Elizabeth, and right on into the seventeenth century. Anglicanism was a Via Media from the start.

Four Stages in the Roman attack can be easily distinguished, because each is marked by an Act of Parliament which dealt with the immediate situation: the Acts of 1571, 1581, 1585, and 1593.

(1) 1558—1570. The situation that led up to the act of 1571.

For the first ten years of the reign the Roman Catholics were quiet, and the Government was not inclined to press the fines for recusancy. There was no persecution. A certain number of Romanists bowed in the house of Rimmon and attended Church, even if they did not communicate. The Earl of Arundel himself outwardly conformed; and after all, if only two hundred clergy were deprived, the vast majority of the Marian clergy must have conformed and presumably taught their flocks to do the same. Some few fled abroad, and settled mostly at Louvain, where they indulged in controversial literature. It is interesting to find that these exiles still had hopes of converting the Queen to the true faith, and one Richard

Shacklock writes in 1565 urging her "to come out of the cockering boat of schismatical noisomeness into the steadfast ark of Noah." But the best known example of their work is that treatise of one Harding which provoked such a famous reply from one of the new Elizabethan divines—Bishop Jewell's Apology. Here we find Anglicanism beginning to find for itself a deep theological foundation. Jewell is part of that splendid tradition which stretches from Cranmer to Hooker and beyond, with its appeal to Scripture and the mind of the early Church, as expressed by the Fathers and the Great Councils.

In these early years, too, we see Elizabeth herself determined to include the Romanists within the one fold, if possible. Take the story of Article 29. The Thirty Nine Articles were drawn up by Convocation in 1563, based chiefly on the Forty-Two Articles of ten years before and also upon the recent Lutheran Confession of Wurtemburg. The Queen, however, deliberately struck out Article 29 ("Of the Wicked who eat not the Body of Christ in the use of the Lord's Supper"), because it implied a purely Receptionist view of the Sacrament and might give offence to the Romanist party. The number remained at 38 till the final revision of the Articles in 1571, when the royal attitude to Rome had inevitably stiffened, as we shall see in a moment.

Finally, in these ten years, there was no immediate danger from abroad. France was sinking into the religious wars; Philip II was busy in the Netherlands; and England herself was too weak to provoke an actual clash with either power. The Papacy under Pius IV and V was concerned with internal reform following upon the Council of Trent, which held its final session in 1563, though the general European attack on "heresy" was already taking shape.

But as the 1560's drew to a close the change came, signalized by three outstanding events; the arrival of Mary Queen of Scots in England in 1568; the rebellion of Northern Earls in 1569; and the publication of the Papal Bull, "Regnans in Excelsis," which deposed Elizabeth and absolved her subjects from their oaths of allegiance, in 1570.

Let us take these events in order :—

(*a*) As to Mary, we need only say this: it is no use being sentimental about her fate. Even if we could prove her completely innocent of any conspiracy against the throne or the life of Elizabeth, her presence in England was intolerable: for being the obvious heir to the throne, and a Roman Catholic, she inevitably became the focus of Romanist plots against the government. Indeed it was only the hesitancy and clemency of Elizabeth that allowed her to live in England for nineteen years. And the first-fruit of her coming was

(*b*) the Rebellion of the great Earls—Northumberland and Westmoreland—in the next year 1569. The standard was raised at Brancepeth, Durham was seized and High Mass sung in the Cathedral, and the rebel forces marched South into Yorkshire. Like so many wars of this period, it was no mere religious issue: the revolt expressed rather the continuous antipathy between the Northern feudal gentry and the centralizing middle class government of the Cecil party away down South. The tragedy was that the mediaeval feudal claims of a few Lords and their political intrigues with Queen Mary implicated so many hundreds of poor folk who did not understand the real issue. As Pollard puts it, in the standard history of this period, "The simple souls of the rank and file rose above the nicely calculated lore of politics and warfare. They were making the last armed protest in England against the secular spirit: and they breathed the aspirations of a bygone age. They wore on their coats the red cross of the Crusaders: they bore on their banners the Five Wounds of Christ and that homely supplication of all peasants in revolt, 'God speed the plough': and they demanded that England should turn again to the old ways of faith and governance."

However, the rebellion was easily crushed. Westmoreland fled abroad; Northumberland was caught and executed at York: and six or seven hundred of his followers suffered the same fate.

(*To be continued*)

REVIEWS.

"Church Lighting," by Holophane.

It is doubtful whether anyone would dispute the utilitarian value of electric lighting in our churches, but very often the installation of an electric lighting system ruins the architectural beauty of ancient

churches. Again and again, poorly designed lanterns split up the proportion and shape of arches and open spaces; misplaced flood-lights shoot out a glare of light upon the altar; and frequently the lighted church is filled with uncanny shadows. This book shews how lighting schemes can be made a welcome and artistic addition to the design of a church. It is a book of forty-four pages with almost as many reproductions of actual night photos taken by the illumination of Holophane units which have been installed in both ancient and modern churches. Concealed, pendant, reflector, diffused, and built-in lighting are all fully dealt with and illustrated. The last pages explain and illustrate the various kinds of fittings which can be obtained—shades, bowls, brackets, ceiling fittings, flood reflectors and troughs, and the design of lanterns to suit different architectural styles. The illustration reproduced here shows Godstone Church which is lighted by the use of Extensolite troughs. The light is evenly diffused, there is no glare and no unnatural shadows.

[Copies of "Church Lighting" can be obtained by any reader mentioning "The English Catholic" to Holophane, Ltd., Elverton Street, Vincent Square, London, S.W.1.]

Holophane Church Lighting, Godstone Church.

"The Church of England," by H. H. Henson.

Bishop Henson is a man of great ability, wide learning, long experience, and independent judgment. When, at the end of his career, he writes a book on the Church of England in whose service his stormy career has been spent, that book may be expected to deserve our careful attention: and indeed it does. He would be a bold man who would dispute Dr. Henson's history, or the facts of English life gathered from his long experience in Church and State. But the unrivalled brilliance of his English must not be allowed to conceal from his readers the three great faults from which his book suffers; his habit of special pleading, his dogmatic statements on subjects with which he is not familiar, and his fundamental unsoundness on some of the most necessary parts of the historic Christian faith.

Dr. Henson does not hesitate, consciously or unconsciously, to conceal awkward facts. For instance, on p. 73, he asks "What is the final authority on matters of faith? the

Bible or the Church ? That is the ultimate question. The Anglican doctrine is understood in two ways." One is that the Creed is no more than a summary of Scriptural doctrine, and only finally authoritative so far as it is a faithful summary. Others hold that the Creed is the authorized interpretation of Scripture, and determines the sense in which the Scripture is to be interpreted. In one case, the Bible determines the sense of the Creed. In the other, the Creed determines the sense of the Bible.

But the traditional Anglican, nay Catholic, teaching is, that both are true. We may not regard the Creed as independent of Scripture ; we may not interpret Scripture in a different manner from that which the Church has always given, and of which the Creed is the summary. The Bible and the Church correct one another, like a man's two eyes. Neither is the final authority, but both together, when accepted by the conscience.

Another case of special pleading is his complaint that the candidates for ordination are now drawn largely " from those sections of society which have hitherto been worst educated, and that " men who have had no better training than that which an elementary school crowned by a theological college can provide." He ignores the fact that a man cannot enter a theological college unless he has first matriculated in some university (unless he is specially excused). A man with only elementary school training cannot reach matriculation standard without considerable gifts both of mind and character. And there seems to be no reason why such a man should not become both a gentleman and a scholar (in the only sense in which either word is relevant) without having been at a public school or an university. But Dr. Henson admits that a large proportion of candidates have been educated in secondary schools. Why, then should he sneer at the priest with only elementary school education ?

Again, on p. 253, he contrasts " episcopacy as a political necessity " under Elizabeth with " episcopacy as a religious necessity " under Victoria. But he knows quite well (for he admits elsewhere) that Anglicanism under Elizabeth was still in its formative stage, and that it did not settle into its permanent form till after 1660 : and he ignores the fact that many divines of that age held the necessity of episcopacy as a religious principle quite as strongly as Keble or Newman ; for instance, William Law in the Bangorian Controversy. And yet, on this ground, he accuses the Tractarians of " repudiating the Protestant character of the English Church, and thereby destroying the foundation on which Anglicans and Dissenters had hitherto been able to unite." Such a statement would be natural for anyone who believed that the English Church had always been Calvinist. But Dr. Henson knows better than that. He has allowed himself to deceive his readers by the ambiguous use of the word Protestant. In the 17th century, it meant, as it still means in Ireland, denial of the Roman claims. In this sense the Tractarians, so long as they were true to their principles, were as Protestant as Andrewes and Laud, Thorndike and Ken. But this is not the only sense in which Dissenters are, or ever have been, Protestant. If " Anglicans and Dissenters could unite " (in what sense ?) before the Oxford Movement, it was because the followers of the Latitudinarian and Evangelical parties ignored all that was distinctive in the genuine teaching of the Church of England.

Dr. Henson has never been closely connected with the Anglican-Orthodox entente; and he is profoundly mistaken if he thinks that that entente is chiefly based on controversial or political grounds. It is, on the contrary, founded on the deepest sense of spiritual unity ; and those English Churchmen who know the Orthodox Churches best are most aware of this unity. It is not true that Orthodox ecclesiastics are deceived by attending Anglo-Catholic Conferences and services in Westminster Abbey. They have been shown other sides of the English Church as well. The Fellowship of SS. Alban and Sergius has always included a strong minority of Evangelicals. Everything is done that can be done to show our Orthodox friends the English Church as she really is.

Dr. Henson thinks that the " Declaration of Faith," signed by 3,715 of the English clergy, including Bishop Gore and several other leading theologians, as wanting in candour, because they regarded the fact that the Orthodox Churches had never passed through the Reformation, as a help rather than a hindrance to reunion, and because they " repudiated the Thirty-Nine Articles." As one of those who signed the statements, I can testify that the last suggestion is quite untrue. It is one thing to repudiate the Articles, and quite another

to assert that they are in no way to be imposed on other communions as a condition of reunion, and that they are to be interpreted in the light of the ancient faith, not necessarily in the light of Protestant principles, whatever they may be. And as he makes such statements himself so he quotes those of others. Was Döllinger (a German, whether Roman or Old Catholic) really an authority on the class from which the English clergy were drawn? and does old cynical Mark Pattison's description of Roman and Orthodox services as "a ceremonial of drill and parade" (a phrase far more applicable to conventional Anglican services) show anything but Pattison's ignorance of and contempt for both these great communions?

But unorthodoxy is more serious than either special pleading or dogmatism. We search Dr. Henson's book in vain for any hint of what he really believes the Church to be, or where he believes its authority to be placed. It is not vested in the bishops, for he regards episcopacy as not essential; nor in Convocation, which he would like to see abolished; nor in the Crown, for he clamours for disestablishment.

BOOKS RECEIVED.

"BEYOND THE HILLS OF TIME," Phyllis E. Williamson. [Stockwell].

"THE DIOCESAN CHRONICLE," Missionary District of the Philippine Islands.

"RELIGIOUS BROADCASTING," B.B.C. Lists —monthly.

"INSIDE NAZI GERMANY," Friends of the German People's Front in London.

"CHURCHLIGHTING," Holophane (see Review).

CORRESPONDENCE.

To the Editor of the *English Catholic*.

THE 1928 LITURGY.

SIR,—While many parish priests appear to take advantage of the permission given by the 1928 P.B. to substitute the Kyrie Eleison for the Decalogue, and even to use the Prayer "for the whole state of Christ's Church," very few (so far as I can gather) venture to use the new Liturgy *in extenso*. Yet I believe that it might be introduced even widely without offence. May I give my own experience as regards my present parish?

I began straight away by informing my people that I hoped to make the change sooner or later, begging them not to be biassed by the teaching received in childhood, or to imagine that the 1662 P.B. was incapable of improvement, but to consider dispassionately and with open minds the arguments that I should adduce in favour of the new Book. At the same time, I promised not to force the change upon them, should there prove to be any marked opposition to it. (I think that it is most important to put one's cards upon the table at once, and also to assure one's people that one has no intention of making so vital a change without their approval.) I then spent the better part of a year explaining the differences in the 1928 Liturgy (and the reasons for them) in the Parish Magazine month by month. I emphasized especially the importance of the Epiclesis; pointing out how much more truly evangelical it is to regard the Act of Consecration as being due to the operation of the Holy Spirit rather than to what the Bishop of Birmingham would call the "magic formula" pronounced by the priest. (Incidentally, one marvels that his Lordship is not all out for the 1928 Liturgy!)

After some nine or ten months, I summed up from the pulpit the teaching I had given in the magazine; and at the ensuing meeting of the P.C.C. I put it to the members. The result was a unanimous vote in favour of giving the new Liturgy three months' trial. This was well over three years ago, during which time not a single protest has been made; and I imagine that none would willingly go back to 1662, though of course this is merely my personal impression.

We use 1928 at every Celebration, including the Choral Eucharist, and what is possible in one (country) parish should surely be possible in many.

G. F. POLLARD.

Charlcombe Rectory, Bath.

N.B.—It is of course most important that, when it is introduced, all members of the congregation should have copies of the new Liturgy. These were provided (by vote of the P.C.C.). They cost—I think—4d. (paper), or 8d. (cloth).

OURSELVES AND THE WAR.

The *President's* wise words about the need for watchfulness during war conditions will be taken to heart. One thing I hope we shall all strive for, and that is, to obtain a large increase in the number of churches which reserve the Blessed Sacrament.

As a soldier in the last war I know that it is impossible for masses of soldiers, sailors, airmen and women auxiliaries to attend at the usual times to make their communions. Now, we have added to these, a like number of nurses, firemen, air raid workers, whose working hours are equally prohibitive. I have been going through old letters I wrote during the last war, and there are frequent references to the fact that one could not get away from military duty at the hours the Eucharist was said, though one could frequently have made one's communion had a special appointment been fixed, and the Reserved Sacrament been available. Unfortunately it was not, and others, like myself, had to go "unhouselled."

I need not go into the obvious advantages of

Reservation. Where it obtains, communion can be given at any hour of the day or night; the process only takes about 10 minutes; the priest does not have to celebrate—and in most urgent cases he could neither celebrate himself (as unprepared) nor could the ¾ hour time therefor be spared by the intending recipients.

This brings me to the second point—the place of reservation. I cannot help feeling that the true reason why bishops (when they do give reluctant permission) insist on the side-wall aumbry, as against pyx or tabernacle, is to belittle the whole practice. It seems to be their underlying idea that reservation shall be placed in a hole and corner position where it will be out of sight and escape notice. They claim that the aumbry is required as the truest method, current before the Reformation, and refer us to Sacrament Houses.

This argument does not bear inspection. The medieval sacrament house (as may be seen in Scotland and Belgium etc.), so far from being a mere minute cupboard flush in a side wall (as our bishops require) was a feature of paramount importance. It was heavily decorated, it projected from the wall; it was covered often with a towering spire-like canopy. It could indeed be seen from almost every part of the church, and there was no possibility of not knowing that the Sacrament was reserved there, and no danger of failing to give it its proper reverence.

Even more so was the pyx prominently displayed, as the central feature of the altar. Indeed there is far more precedent in England for the use of the pyx than of the aumbry. The sacrament house is rarely found in medieval English churches or contemporary illuminations, while the pyx was almost universal.

The tabernacle (if I may dare say so in these columns) has more practical convenience than either of the previous methods, and it too does not fail to give proper honour to the Sacrament. The reason for its great popularity, ultimately superseding the pyx, is doubtless due to its avoidance of the awkward machinery of the suspensory chains, which necessitate making a place where the ends can be locked to prevent sacrilege. Even so, the possibility of theft is perhaps easier with the pyx than the tabernacle, since the former's chains can be sawn through with comparative ease. This however, is an excursion from my main point.

I feel that members of the Anglican Society, at least, should not tamely submit to the bishops' directions for aumbries, where a pyx can be employed. I go further and say that this question of Reservation is of such paramount necessity for the salvation of souls in these extraordinary times, that where a bishop illegally attempts to deprive us of the right inherent in every parish priest to Reserve, he should be defied. The fact that a licence must be obtained for reservation from a bishop in the Roman Church, has again been twisted by Anglican bishops to mean something which it does not. The Roman bishop has to see that the intended place of reservation is worthy of its purpose; he does not have to determine whether or not reservation itself shall take place—though the Anglican bishops infer that to be the real reason.

Let us therefore be on our guard against the ill-informed, unhistorical and uncatholic practices of our bishops in the matter, and let us see to it that all our efforts shall be concentrated on obtaining our people's rights in this matter of Reservation.

Nottingham. NEVIL TRUMAN.

B.B.C. AND THE "ENGLISH HYMNAL."

SIR,—What is happening to "The English Hymnal"? There seems to be a danger at the present time that this, the best hymn-book of English churchmanship, may become shipwrecked between the Scylla of a reaction in favour of the supplemented "A. & M.", on the one hand, and the Charybdis of Higher Criticism expressed in "Songs of Praise" on the other.

Quite recently two books have appeared advocating "A. & M." while adopting a very critical attitude to the "English Hymnal." One of the books is written by a prominent authority of the English School of Church Music, and expresses reactionary criticism against the ideals of the "Green Book."

But, if the reaction in favour of the supplemented "A. & M." was confined to critics and writers of books on church music, there would be little to be alarmed about. But once upon a time the B.B.C. used to announce the numbers of hymns in the "English Hymnal" along with those in other well known hymn-books. But now, a conspiracy of silence seems to have fallen over Broadcast services as regards this so-called "High Church" book.

Can either of the two books mentioned fulfil the purpose of the "English Hymnal?" One feels that the supplemented forms of "Hymns Ancient & Modern" is an attempt to bolster up something which is definitely a product of the Gothic Revival, and ought to be got rid of as tactfully as possible, along with gradines, brass flower vases, and many other mistakes of the nineteenth century revival.

"Hymns Ancient & Modern" is a terrible jumble of supplements, and saints' day hymns scattered all over the place, so that apart from questions of music, and the like, the book has no coherence or plan. When it was first produced it represented the best scholarship and devotion of the day.

But no one to-day even pretends that everything produced by the Catholic Revival is perfect, or incapable of improvement. A reaction in favour of "A. & M." suggests a reaction in favour of the architecture and ceremonial of 1870.

As regards "Songs of Praise" this, surely, can never become the hymn-book of the sound churchman. One recognises the excellence of the music contained therein, although not all the "tone poem" tunes are inspired. But, it is the words that matter most of all. The liberties taken with traditional hymns, e.g. "The Royal Banners," are really an impertinence; it would have been better, surely, to have omitted them rather than subject such compositions to a lot of silly "Higher Criticism."

But, most serious of all, perhaps, is the fact that quite a number of the compositions in "Songs of Praise" are not even Deistic, let alone Christian; and the theme of the redemption of mankind through the glorious Incarnation, seems to be a doubtful matter in this book.

Not even the staunchest upholders of the English Hymnal—amongst whom I count myself—maintain that everything contained in the book is faultless or incapable of improvement. Neither does one suppose that the book can be put over all at once, complete with plainsong Office Hymns, and "Salve festa dies" to the Sarum chant. The Editors do provide an appendix of 19th. century tunes which can gradually be dispensed with as the people get

accustomed to the book. The question of changing hymn tunes is admittedly a difficult one. But, speaking from considerable observation on the matter, I feel that the plea about "the peopl eliking them," i.e. the sentimental and enervating tunes, is rather overdone. Very often it is the Parson who is just as much to blame as the lay-folk.

One does feel it is up to all sound Catholic churchmen to defend and propagate the ideals for which the "English Hymnal" stands. Not because the "English Use" and the "English Hymnal" are a "Sine qua non;" but rather because this hymn-book does stand for all that is best in churchmanship, scholarship and Christian devotion.

Yours faithfully,
D. R. SNELLING.

FASTING COMMUNION.

SIR,—Grateful as I am to Mr. Jeffreys for supporting my plea for fasting and for drawing attention to the appointed days, I am sorry that though no scholar I feel bound to question nearly everything else he says. Firstly, the Book of Common Prayer is a book of worship, as its name implies, and not a book of Catholic Discipline (probably the list of fast days is included as part of the Kalendar), and I am not aware that the Church of England had changed its discipline of fasting since the Middle Ages. I suppose that all our rules of fasting are left to men's consciences in the sense that they are not enforced by external sanctions. The discipline of fasting Communion may be festal rather than penitential, but surely it would be difficult to prove that it was founded entirely upon a medical theory. To me the discipline of beginning our feasting with this Great Feast is as natural as the discipline of taking a breath before singing. For most of us a delayed breakfast hardly means "a rigorous disciplinary fast,"—though of course it is more trying if Mass is unusually late,—and I think Mr. Jeffreys need not greatly fear that it severs us from the primitive Christians since he seems to admit that they kept it too. Does not the pastoral problem, if such there be, arise from a disproportionately rigid application of the rule in special circumstances, rather than from any fault in the rule itself?

N. P. BRUCE.
Kamdara, Ranchi, N. India.

ANGLICAN SOCIETY.

Statement of Accounts for the year ending Sept. 30, 1939.

GENERAL FUND.

Receipts.	£	s.	d.
Balance forward	55	8	0½
Subscriptions and Donations ...	15	16	1
	£71	4	1½

Payments.	£	s.	d.
Treasurer's expenses	1	0	0
Secretary's expenses	1	11	6
Stationery and printing	1	11	9
Balance in hand	67	0	10½
	£71	4	1½

PUBLICATIONS FUND.

Receipts	£	s.	d.	£	s.	d.
Balance forward :—						
Post Office Savings Bank	20	9	2			
Bank Balance	13	19	8½			
				34	8	10½
Subscriptions and donations ...				24	3	0
Ditto, received by Broome ...				5	2	5
Sale of Literature					2	6
Post Office Savings Bank Interest ...					10	0
				£64	6	9½

Payments.	£	s.	d.	£	s.	d.
Broome, *English Catholic* No. 36 & Postage ...				16	0	0½
,, Ditto, No. 37, ditto				17	7	7
,, Ditto, No. 38, ditto				16	10	0½
,, 2,000 Magazine wrappers ...					14	6
,, Sundry postages					16	1
Editor's Expenses				1	2	0
Balance in hand :—						
Post Office Savings Bank	20	19	2			
Less deficiency on Working Account ...	9	2	7½			
				11	16	6½
				£64	6	9½

Summary of Balances.

	£	s.	d.	£	s.	d.
Post Office Savings Bank				20	19	2
Balance, General Fund Account	67	0	10½			
Less Deficit on Publications Account	9	2	7½			
(As certified by Bank, 30/9/39)				57	18	3
				£78	17	5

I have examined the books, receipts, counterfoils and papers in connection with these accounts and find them to be correct.

RICHARD S. PAYNE.

November 18, 1939.

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